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Christ And Thomas

What evidence is given the doubter today?

(See page 514)

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Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

—Exodus 20: 12



EDITORIAL

Judging Relative Values by Thornton Y. Booth - - 520

CHURCH FEATURES

Testimony of the Resurrection
by Elder George Albert Smith 514

The Coming Forth Of The Book Of Mormon
by Elders E. Cecil McGavin and A. S. Reynolds 517

SPECIAL FEATURES

The Abundant Life by Elder D. Maxwell Butler - - 522

Gospel Queries with Elder David S. King - - - 524

Glances At Church History - - - - - 519

DEPARTMENTS

News Of The Church In The World - - - - 526

Of Current Interest - - - - - 526

From The Mission Field - - - - - 527



THIS WEEK'S COVER

A PICTURE of Thomas being convinced by the Master that He was indeed resurrected is shown on this week's cover. Today much of the world, including many professed Christians, are sceptical concerning the resurrection. The Lord has revealed many things concerning this important event, enough to convince every honest seeker for the truth. See page 514.



IN THIS ISSUE

WHAT scripture of latter day emphatically testifies of the literal resurrection of mankind? See page 514.

Into how many languages has the Book of Mormon been translated? See page 517.

A baptism of a descendant of one of those first to join the Church in Britain was performed at the same spot 102 years later. See page 519.

Testimony Of The Resurrection

By ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve

WE possess all that the world knows with reference to the resurrection from the dead, and in addition we have other important information concerning it. We accept without reservation the testimony of all the evangelists



Mary Beholds Christ Resurrected

contained in the New Testament with reference to the resurrection of the Redeemer of mankind. It is so plain that it seems to me that no thoughtful person can fail to comprehend it. The fact is that after the Saviour was crucified and was laid in the tomb He came forth, and for forty days He associated with His disciples, He partook of fish and honeycomb with them, they felt the prints of the nails in His hands and the spear mark in His side. He declared to them while He stood among them, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Surely this is incontrovertible evidence and yet there are many of our Father's children who do not understand it.

We read in Job: "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." Those who have not received that inspiration will not comprehend the meaning of the resurrection from the dead, and without that understanding it seems to me there would be little happiness for those who are living in mature years, waiting for the time when the spirit leaves the body to go they know not where.

The Lord has favoured us. He not only gives us the evidence contained in the Bible but in addition the testimony that we find recorded in the Book of Mormon, III Nephi, Chapter 11. After the Saviour had been crucified and resurrected and ascended into heaven, a great multitude of people were assembled around the temple in the land Bountiful on the western hemisphere, marvelling at the changes that had been wrought. They heard an unusual voice repeated three times. It was not a loud voice, neither was it a harsh voice, and yet it pierced them to their very centres. Looking toward the sound they saw a man descending out of heaven.

He was clothed in a white robe, and He came down and stood in the midst of them and declared to them, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world."

What more direct evidence of resurrection from the dead could have been had than that He, in His resurrected body, came among them and taught them the same Gospel that He taught in Jerusalem? And He now fulfilled the promise He had made in Jerusalem when He said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." He came in His resurrected body to bring to them the information He had predicted should be given to them.

When Joseph Smith, not yet fifteen years of age, read in James 1: 5 "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," he believed what he read. He was not reared in ignorance as some have supposed. His father was a successful school teacher. The Bible was a sacred volume in their home library. When he read that the Lord would give wisdom to those who asked for it, he went into the woods nearby and he knelt down and prayed.

In answer to his prayer he beheld the Father and the Son. Not only did he see them but he heard their voices, first the Father saying: "This is my beloved Son; hear ye him!" And then the Son spoke to him and answered his questions. Joseph wanted to know which Church to join and was informed that he should join none of them, because they were not doing what the Lord desired them to do. He was informed then and later that there was work for him to do. It was a little over a hundred years ago when that occurred, but what Joseph saw and heard had a great influence on the religious world.

In our day we have the Bible, we have the Book of Mormon which was given to Joseph Smith by our Heavenly Father, and we have the revelations of God in the Doctrine and Covenants. We have the witness of others who have had angels visit them and who testified regarding sacred things. In the Kirtland Temple marvellous manifestations were witnessed by faithful men, all contributing to assurance of a literal resurrection.

The resurrection ought to be an easy thing for us to understand. Joseph Smith and Oliver Cowdery received the laying on of hands of those who had been with the Saviour as disciples in Judea. They conferred the Priesthood upon them and explained to them the teachings of Jesus Christ as contained in the Holy Bible.

We ought to be grateful. No other people in the world have been so blessed as we. We should evidence our belief in Jesus Christ by living in such a way that we will be worthy of the inspiration of God's Holy Spirit. We can if we will live in accordance with the things that have been revealed to us. Now, with reference to the resurrection of the Saviour, there is no doubt.

We may turn to Section 88 of the Doctrine and Covenants and see what the Lord has said about our resurrection, not only

the resurrection of the Saviour, but He tells us what may happen to us:

Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead.

And the spirit and the body are the soul of man.

And the resurrection from the dead is the redemption of the soul.

And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.

And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory.

And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—

Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it.

For notwithstanding they die, they also shall rise again, a spiritual body.

They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.

And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness.

And also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness.

And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they might have received.

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift. (D. & C. 88: 14-33)

We are informed in this section that our bodies are to be raised from the tomb, not some other bodies, and that the spirits that possess these tabernacles now will inhabit the same tabernacles after they have been cleansed and purified and immortalized.

I think we would be a very ungrateful people if, with all the information that God has bestowed upon us for our comfort and blessing (and he has told us that we must divide that information with all the world), we did not go a long way and make many sacrifices for our Father's other children who are precious in His sight, that they might know what He has revealed to us. There will be many who will not understand, but the Lord intends that all shall have an opportunity to know, and it will be our duty and responsibility to see that this Gospel is proclaimed in all parts of the world for the blessing of all who will receive it.

The Coming Forth Of The Book Of Mormon

By ELDERS E. CECIL MCGAVIN and A. S. REYNOLDS

CONDENSED FROM 'THE LIAHONA

NOTE: Elder McGavin, author of many books of Church interest, is collaborating with Elder Reynolds in a new book to be called *Joseph Smith, an Inspired Translator*. This article is from the manuscript, and will be augmented by other excerpts from time to time.

MORE than a century ago a bulky manuscript was offered to the editor of a country newspaper for publication in book form. This strange story had attracted considerable attention before it was ready for the press. It seemed to strike fear into all who knew of it as if it were destined to plague all who came in contact with it. The natives about Palmyra looked upon it as a bearer of malevolent tidings that would bring affliction to its readers. They considered it their sacred duty to prevent its publication, thus protecting the public against its evil influence.



The strange book was to be known as the Book of Mormon. Palmyra, New York, was the village where it would be published. Long before the manuscript was ready for the press the enterprise had been bitterly opposed by the irate citizens of the community.

The spirit of persecution was so bitter that a second manuscript copy of the lengthy document was made as a precaution in case one

copy should be destroyed by the enemy. When editor Grandin of Palmyra finally agreed to undertake the task of publication it was deemed wise to take but a small portion of the manuscript to him at a time, a guard always accompanying the bearer of the sheets of the strange book.

While the book was in process of printing it was discovered that the editor of another country newspaper had been taking sections from the manuscript of the Book of Mormon and publishing them in his paper. He promised his readers that if they would subscribe for his paper he would print "Joe Smith's Gold Bible" in serial form so they would not be obliged to buy the book when it came from the press.

His garbled extracts were distorted and interwoven with stupid material of his own composition in an effort to create an unfavourable impression upon all who read his column. About eight numbers of his country paper bore these pilfered extracts to the public before Mr. Cole was forced to desist from his nefarious course.

Men of the community entered into a solemn covenant that they would never purchase a single copy of the book in case it ever issued from the press nor would they permit their families to purchase or read the book.

The editorial opinions of the time expressed sorrow and contempt for the strange book. Nobody believed that it would survive its generation or be known beyond Palmyra, save as a stupid fabrication. What would these opponents have thought if Joseph Smith had told them that the book they so bitterly opposed would become the second best-seller in the world; no book, save the Bible, holding an abiding and universal appeal more than the Book of Mormon was destined to hold? Joseph Smith was credited with predicting some startling prophecies, yet none of them would have seemed more untenable than the above.

In the mass meetings in Palmyra when it was agreed that none of the citizens would read the book in case it finally was issued from the press, what would they have said if Joseph Smith had predicted that the blind would be privileged to read the Book of Mormon? Yet scarcely a century after it came from the Palmyra press it was published in Braille—an elegant edition of seven large volumes—that the blind may not be denied this fascinating message which in popular favour is second only to the Bible.

Though the prejudiced population at Palmyra refused to read the book, it has gone to every civilized nation of the earth where its pious readers have been touched by its magic spell, and have hearkened to its secret call to “go up to the mountain of the Lord, and the house of the God of Jacob.”

The citizens of Palmyra likely thought that an edition of 5,000 would never be sold; that no other edition of the book would ever be published; that the Palmyra edition would last until the end of time.

Though the experienced editors are in touch with the likes and dislikes of the public they hesitate to issue a large first edition of any book. Most firms limit their most favourable books to a first edition of 2,500 copies.

In every civilized nation today are thousands of cultured people who reverently read the sacred book which Palmyra's enraged citizens pledged themselves not to read. The first edition, though of surprisingly large proportions, was sold among the Bible readers upon the frontier. Successive editions have taken more than a million copies to the nations of the earth.

More people have read the book in far off Iceland than there were citizens in Palmyra in 1830. More readers in South Africa have been touched by the Nephite Record than there were settlers in Wayne County when the bitterly-opposed book came from Grandin's press. More American Indians have read the book in recent years than there were prejudiced petitioners in Palmyra who protested against its publication.

This book of scripture has been read by more people in the

(Continued on page 523)

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

August 11th, 1878:—Sister Aurelia S. Rogers was set apart as president of the first Primary Association of the Church. "The aim of our Primary meetings," she said, "is to assist the parents in training their children, that they might be better helps in the home and try to make it happy; improve their manners, and in everything that is good. They are also to be taught the Gospel of our Church."

August 17th, 1835: — The Doctrine and Covenants, a compilation of the revelations to the Prophet

Joseph Smith, was approved by the membership and became a law of faith and practice in the Church.

August 18th 1840: — Elders Wilford Woodruff, Heber C. Kimball and George A. Smith arrived in the city of London bringing the message of the Gospel of Jesus Christ.



London As The First Elders Found It

Following several days of sightseeing and of making the acquaintance of clergymen and others of the city, the brethren began delivering their message. The first sermon was preached by Elder Smith at the meeting place of the Temperance Society, at which time he explained the Word of Wisdom. Indifference and rebuffs met the elders for many days, but finally their prayers were answered and they were given opportunity to speak to a large crowd of people gathered in the open air at Tabernacle Square. It is reported that the meeting proved of such interest that people four stories up in the buildings around the square opened their windows to listen. This was the beginning of successful missionary work in London.

THURSDAY, AUGUST 17, 1939

EDITORIAL

Judging Relative Values

FROM a great amount of material the editor selects that which is best suited for his publication. As he cannot possibly use all the material which comes to him, it is important that he select the very best. If he can use only two articles out of ten that he reads, he must be careful to pick, if possible, the two that are better than any of the other eight.

That same problem is in the life of every individual. There are so many things in life that call for attention that it is impossible for any one person to use more than a minute fragment of the total offerings.

It is therefore important that that quantity of life which we *are able* to use is of the best quality obtainable. To do this it is necessary to have a keen sense of the amount of joy to be gained from each experience, in relation to the price paid for it; or in other words to learn to judge accurately the relative value of life's offerings.

Many Standards Are Given

THERE are many standards which have been given to the world by which they might weigh the amount of joy contained in these offerings of life. The various schools of Greek philosophy were attempts to provide such standards. The amount of pleasure, or the experience in self control, or the improvement in reasoning powers to be gained from any experience was used by various individuals to determine the value of that experience.

Other standards have been given. Wealth, power, fame, service, love—all have been used as determiners of value.

Those who have faith in Christ are given a very definite standard with which to measure life's values; one which is infallible to the extent that it is used correctly. "Seek ye first the kingdom of God, and his righteousness; and all these things (these fine things of the world) shall be added unto you." There is the best possible standard, if it is true. If by seeking first the kingdom of God, you receive not only its blessings, but all others besides, can there possibly be any better thing?

People Who Are Willing To Give

FOR that reason there is found in the Church of Jesus Christ such an army of people willing to give time, talent and money for the furthering of His work. They have found that

which is of greatest value in the world; that which yields most happiness now; that which gives most assurance of joy to come. They bear continual testimony to that fact.

They find that it is invaluable to have the word of the Lord to show the path; leadership by His appointed servants to help them keep that path and to point out new goals as they are revealed; and personal comfort and inspiration through prayer to help them solve or endure their daily problems.

Many times it is true that, "If you have this, you cannot have that." It is difficult for man with his comparatively limited experience and reasoning power to say for certain: "This is of more value than that." There are so many things to be taken into consideration. "What I do today," someone has said, "may make a difference throughout all eternity." Man needs something greater than himself to help him decide these problems of today. That which will help him has great value.

The Gospel of Christ applied to our lives helps to make these decisions, great and small. It tells man that his destiny is great, that he must prepare himself for it by gaining knowledge, by exercising control, by developing as much as possible all of the potentialities with which he is endowed. He chooses his experiences accordingly.

It helps him to choose among the many good things of lighter nature. There are good things to read, good wireless programmes, good movies, good musical concerts and displays of art. He chooses those which will best help him to develop his own sense of appreciation for good things. He allows them a certain part of his time, according to their value, and then sees that the time allotted is filled with the best that is there.

Isolation Versus Comradeship

WHAT is more important, we must learn to solve group problems. As we are essentially social, we must overcome selfishness. This takes work, and oftentimes means making real sacrifices. The relative values of isolation and comradeship, however, make the price small.

We are dependent upon others for a great many necessary things. We therefore must learn to serve others, for they too are dependent. Again, this involves present sacrifices, of free time, of energy. But again the total happiness, expressed individually, of the cooperative group, has a value far beyond that of a number of individuals trying to go their separate ways, giving and receiving no more than is absolutely necessary.

The Gospel of Christ has a relative value greater than any other thing life can offer. Indeed, when it is understood fully, it will be seen that it includes all the joy-giving things of life.

Many apparently desirable things are lost, temporarily or permanently, in following the Gospel. But the joy in the heart of any person living the Gospel of Christ is the answer to any question of the price he has paid. He has realized that "If you have this, you cannot have that," and he has taken that which yields the most joy.—THORNTON Y. BOOTH

The Abundant Life

By ELDER D. MAXWELL BUTLER

JESUS CHRIST said: "I am come that they might have life, and that they might have it more abundantly." Immediately we are confronted with the questions: What? How? When? Where?

From time immemorial man has constantly been endeavouring to attain certain things such as wealth, dominion, power. Some have wanted to be kings and rulers over nation or home; some have wanted to own the most land or other material wealth; others have wanted popularity among the masses; but the dominant thought running through all this is:



"Everyone wants happiness." In fact, the main purpose of life is to gain joy and happiness. In the words of the Nephite prophet, "Adam fell that men might be; and men are, that they might have joy." But how can a person find for himself that joy spoken of by the prophet Lehi?

By endeavouring to live so that he may attain "The Abundant Life."

"The Abundant Life" comes through growth of character and intellect, the development of man physically, mentally, spiritually and socially. These rewards, both material and mental, come only by travelling the rough and difficult road of endeavour.

"The Abundant Life" cannot be voted in by parliament, but comes about as a result of obedience to certain laws. "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D. and C. 130: 20-21)

We break a law of nature and suffer the consequence. We suffer much to enjoy much. We gain a victory and obtain joy and exaltation. So then, it looks as though "The Abundant Life" were a life of activity, either mental or physical, or better still, both. What is more soul-satisfying than an abundant life earned by work? What knowledge is more basic than knowledge obtained from experience? What character is finer than that developed humbly out of disaster and triumph in active everyday life?

There is a story told of a man who happened by the place where a large cathedral was being built. Three men were cutting the stones which were to form the walls of the magnificent structure. The man stepped up to one of the stone-cutters and asked him what he was doing. "I'm working for five bob a day." The second man on being asked the same question replied: "I'm cutting stone." And the third man paused, looked up at the partly finished walls of the building and said: "Why, I'm building a cathedral!"

The last man had realized "The Abundant Life" through soul-satisfying, purposeful work.

The Gospel of Jesus Christ in its entirety, principle for principle and practice for practice, has power to serve every need of mankind. It meets the problems of man and offers a solution to those problems, thereby bringing about joy, peace and happiness, or "The Abundant Life."

Jesus Christ came not to revolutionize, but to elevate and sanctify. He came to reveal that eternity was not a great sea into which men were being carried by the river of time, but that eternity was all around them now. He came not to teach that God was some dim abstraction, completely severed and separated from man, but to teach that He was actually and literally their Father in Heaven who is interested in His children and who loves them rather than hates them. He came to teach that God loved not ritual and sacrifice, but mercy, justice, humility and love. He came, "not to hush the natural music of men's lives, not to fill it with storm and agitation, but to re-tune every silver chord in that harp of a thousand strings, and to make it echo with the harmonies of heaven." He came to give the eternal "Abundant Life." As He said to the Samaritan woman at the well: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."



THE COMING FORTH OF THE BOOK OF MORMON

(Continued from page 518)

past century than there are citizens in New York state at the present time. For every petitioner in Palmyra who protested against the publication of the strange book, untold thousands have read and revered it.

The bitterly-opposed book which first issued from the press in Palmyra became a never-dying book. In vast numbers it has been borne to the civilized nations of the earth, having been published in eighteen languages, as follows: English, Danish, German, French, Italian, Welsh, Hawaiian, Swedish, Spanish, Maori, Dutch, Samoan, Tahitian, Turkish, Japanese, Czecho-Slovakian, Arabic and Armenian.

The Book of Mormon has been translated but not published in Greek, Hindoostanee, Hebrew, Bulgarian and Russian languages. In 1869 it was published in the Deseret Alphabet; in 1936 in the Braille system for the blind.

As unbiased scholars study the Book of Mormon they see evidence on every page that acclaims it a divine revelation. The scholarships of the present generation will yet reveal a mine of precious evidence in support of the divinity of this book of scripture which our parents did not know, yet the spirit of testimony in the hearts of the present generation cannot be greater than was that of our fathers.

Gospel Queries

With ELDER DAVID S. KING

NOTE: The questions answered in this column are selected from those most frequently asked missionaries and other members of the Church. Any question you would like to see discussed here should be stated briefly and mailed to, "Gospel Queries, 5 Gordon Square, London, W.C.1."



The Salt Lake Temple
"We Must Seek After Our Dead."

ber from the highest to the lowest will be held accountable for the salvation of his kindred dead.

Q: If there was a complete apostasy from the true church following the Messianic ministry, why did the Lord allow the world to fumble in complete darkness for so many hundreds of years before restoring the light?

A: Not until the earth's history has fully run its course shall we be qualified to completely answer this question. Yet, even a cursory examination of medieval history will reveal to our limited vision ample reason for delaying the restoration of the Gospel until the 19th century. In the first place, at the beginning of the Dark Ages the Gospel had just been rejected. The Christians had shown themselves to be unworthy guardians of the faith. If God had restored it immediately, would not the recipients have ungraciously flung it back into His face? Moreover, the medieval mind was like a frozen pond—rigid and congealed in error. The church was domineering and narrow. The few attempted reforms prior to the 16th century met with complete failure. The Albigenses, for example, tried to make a few modest but necessary improvements in the church, and were exterminated like vermin by official decree. Because the followers of Peter Waldo in 1170 made a protest against the corruption of the clergy, they were persecuted and butchered. Almost all the intellectual lights who hungered for new truth were similarly despised and tormented.

Later on Huss, Jerome, Wycliffe, Luther and thousands of other noble characters who protested against Papal supremacy and who exalted the scriptures above the traditions and councils of the church,

Q: Upon whom does the Church place the responsibility of doing genealogical work?

A: The Prophet Joseph Smith left no room for doubt upon this important matter. In a sermon delivered at the funeral of Elder King Follett he said: "The greatest responsibility in this world that God has laid upon us is to seek after our dead." The First Presidency of the Church has repeatedly warned the Saints that each individual mem-

slowly but effectively broke up the congealed dogmatism of the Middle Ages. It wasn't until these reformers had prepared the soil that God saw fit to plant the Gospel seed. No doubt this seed could have been planted a thousand years before, but it would never have grown. God could force the Gospel onto a people before they were ready for it, but this has never been His way of dealing with His children.

"For this eternal truth is given
That God will force no man to heaven."

Q: How many dispensations and apostasies were there from the beginning?

A: Apostle James E. Talmage said, in this respect, "We recognize a succession of distinctive periods in the history of the divine dealings with mankind, each of which has been called a Dispensation because of the fact that every one of these was begun by direct and personal revelation from God to the man commissioned to stand at the head of the respective period to minister in the power and authority conferred upon him by the choice of the Lord. So it was in the Adamic Dispensation, and successively in the Noachian, the Abrahamic, the Mosaic, the Dispensation of the Meridian of Times, the Apostolic Dispensation, and the Dispensation of the Fulness of Times."

It would be impossible to say how many apostasies there have been for the reason that there is no sharply defined degree of wickedness which a people must attain before they can be considered apostate. From Adam to Christ there was never a time when the Priesthood was completely taken from the earth, so in one sense the only complete apostasy occurred between the Apostolic Dispensation and the Dispensation of the Fulness of Times.

Nevertheless there have been numerous other periods when God's chosen people have departed from the truth to a greater or lesser degree. At the time of Noah there was a complete apostasy save for eight souls only, who were saved in the ark. There was another apostasy at the time of Abraham, for we are told that he was instructed to leave his ancestral home and flee from the idolatry of his people.

From the time of Moses to Christ there were many periods of spiritual degeneracy, but the Lord at no time allowed His children to become completely apostate, for it was through them that the Messiah was to be given to the world. In the Book of Mormon we read that there were numerous apostasies among both the Jaredites and the Nephites, which eventually resulted in both cases in their complete extermination.

Following the Apostolic Dispensation both Jew and Gentile again forsook the truth, and the world slumbered in spiritual darkness until the final restoration in the last days.

Q: A newspaper article recently said that Truman O. Angell was the architect of the Salt Lake Temple. I always understood that Brigham Young saw the temple in a vision. If so, what was the function of Mr. Angell?

A: At the laying of the cornerstone in February, 1853, Brigham Young said: "Five years ago last July I was here and saw in the spirit the temple not ten feet from where we have laid the chief cornerstone. I have not inquired what kind of a temple we should build. Why? Because it was represented before me. I see it as plainly as if it were in reality before me."

Elder Truman O. Angell was chosen to act as chief architect. His function was to act with President Young, in transforming this vision into a workable blue-print, as a necessary preliminary to the actual construction.

Some time later Apostle George Albert Smith wrote: "Under the direction of such a comprehensive, mechanical and inspired genius as President Young—backed by Elder Truman O. Angell, one of the best architects in the world, and guided by the light of revelation, this temple is progressing rapidly."

News of the Church in the World

BARBARA JEAN Knecht—great, great granddaughter of the first woman member of the Church in Great Britain—was baptized on Sunday, July 30th, in the River Ribble near Preston, Lancashire. July 30th was the 102nd anniversary of the first baptisms in the historic river, at which time Sister Jeanette Richards, Barbara's grandparent, and wife of Apostle Willard Richards,



Sister Knecht

was the first woman to be baptized and the first person to be confirmed a member of the Church in this country. (See *Glances at Church History*, MILLENNIAL STAR, Volume 101, Number 31)

Jean was baptized by her father at the approximate location of the earliest British baptisms. Confirmation by Elder Grant R. Holt, mission secretary, took place in Gordon Square Sunday School on August 6th.

Eight-year-old Jean is the daughter of Brother and Sister William

P. Knecht of South London Branch, formerly of Boston Branch in the New England Mission.

SISTER Augusta Winters Grant, wife of President Heber J. Grant, and Elder Rulon S. Wells of the First Council of Seventy, recently exchanged congratulations at the observance of their joint birthday.

"I knew her before President Grant did," said Elder Wells as he presented Sister Grant with a corsage and recalled to mind their fifty years of close friendship. Elder Wells, snowy-haired at the age of 85, spent a busy day at his office and enjoyed a reception in his honour later in the evening at the home of his daughter.

Sister Grant also spent a busy day near the telephone receiving the well wishes of her many friends. She admitted that she was not one of those women who refuses to tell her age although birthdays do not concern her very much. "I've always told my age. I can't see that it makes any possible difference," she said. Sister Grant is 83. In honour of the day, President and Sister Grant were the dinner guests of Elder and Sister Richard R. Lyman, former heads of the European Mission.

Of Current Interest

A TWO-THOUSAND-year-old drainage system constructed by Greek engineers will again carry off the surface water of the ancient market place in Athens when the cleaning out process is completed in the near future. The unearthing of this ancient archeological location is under the direction of Dr. T. Leslie Shear, director of archeology at Princeton University.

PERMISSION is to be asked the Crown to print the King James

Edition of the Bible in Canada. The copyright is in the hands of the Oxford University Press, the Cambridge University Press and the King's Printer at the present time. The King has the right to grant license to any other company.

A BILL has been proposed in the Congress of the United States asking for the coinage of 100,000 half dollars in honour of Will Rogers, the late cowboy-ambassador of good will.

THE INVENTOR of cinematography, Mr. William

Friese-Greene, was recently honoured with a memorial plaque in Bristol. The unveiling was performed by the Lord Mayor of Bristol and



the ceremony was part of a campaign to obtain world-wide recognition of Mr. Friese-Greene.

IN 1924 the Savoy Chapel near the Strand in London lost its "royal" title after holding it for 150 years. Recently that title was restored to the building and "shall be styled henceforth 'the King's chapel of the Savoy.'" The Savoy Chapel is all that remains of the ancient palace built in 1245 by Simon de Montfort.

THE ORGAN on which Johann Sebastian Bach often composed and rendered his compositions is in St. Jacobi Church, the oldest building in Hamburg. The Church has records which refer to reconstructions made in 1231. Bach applied for the position of organist at St. Jacobi's, but the town council favoured a certain Joachim Heitmann who was able to bring 4,000 marks with him.

THE ENGLISH language is expanding at the rate of approximately 6,000 words annually, which should give us nearly 1,000,000 new words by 1982 in spite of the fact that a large portion of words enter one year and are out the next.

OPENING a new airline between Moscow and Ashkabad has cut travel time between the two cities 130 hours. The trip of about 1,800 miles takes 12 hours by air as compared with 142 hours by train.

From the Mission Field

DEPARTING MISSIONARIES



ELDER BROWN



ELDER GRIFFIN



ELDER ANSELL



ELDER KING

Mission Office as corresponding secretary and Mission recorder and Genealogical supervisor, was honourably released on Tuesday, August 8th, and will return to his home in Salt Lake City, Utah.

Elder Donald S. Griffin, who has laboured in Sheffield and Liverpool Districts, was honourably released on Tuesday, August 8th, and will return to his home in Ogden, Utah.

Elder Dale W. Ansell, who has laboured in Sheffield, Bristol and Birmingham Districts, was honourably released on Tuesday, August 15th, and will return to his home in Salt Lake City, Utah.

Elder David S. King, who has laboured in Birmingham and London Districts, being supervising elder of the latter, was honourably released on Tuesday, August 15th, and will return to his home in Washington, D.C.

TRANSFERS



Elder Hyrum M. Smith was transferred from Liverpool District to Scottish District on Wednesday, August 9th.

Elder Emmett Lee Brown, who has laboured in Birmingham and Irish Districts and in the British

APPOINTMENTS

Elder Aldon J. Anderson, Jr. was appointed supervising elder of London District on Tuesday, August 15th.

Brother Charles Manley Brown was appointed executive secretary of the Y.M.M.I.A. and Mission Bookstore manager on Tuesday, August 15th.

★

DOINGS IN THE DISTRICTS

Leeds

Bradford M.I.A., augmented by members from Clayton Branch, conducted a ramble to Ogden Moors on Saturday, July 22nd. Refreshments were provided by Miss Lily Shackleton, and the day's activities were concluded when the entire party returned to the city and enjoyed a show.

Another branch ramble was conducted on Tuesday, August 1st. This time the hike was in the form of a mystery ramble conducted by Brother George Pitts, who took the group to St. Ives ruins, where refreshments were served by Sister Lily Summerson, Bee Keeper, and a history of the ruins was given by Brother Pitts. Twenty-one members and friends were in attendance.

★

London

On Sunday, July 30th, West London Branch was re-organized, as follows: Brother Alfred James Willmott was set apart as President and Brother Alfred John Willmott was set apart as first counsellor with Elders Blaine Cummond and Miles Waldo Romney assisting the branch presidency. The re-organization was effected under the direction of the London District Presidency.

★

Manchester

In celebration of her Silver Wedding anniversary, Sister Kathleen Woodhead, president of Rochdale Branch Relief Society, gave a party

in the branch meeting place. A short programme was arranged and given as follows: Humorous items by Elder Van W. Green, Supervising Elder Max W. McKeon and Branch President George E. Dale; a clarinet solo by Sister Mildred Page, lady missionary; and a vocal solo by Mrs. Lillie Hoyle. At the close of the programme a chromium fruit basket was presented to Sister Woodhead by President Dale on behalf of the members and friends of the Relief Society and Priesthood organizations of Rochdale Branch.

The table was decorated with pink gladioli with chinaware to match. The centre piece was a decorated cake made by Sister Emily Howarth. Brother Norman Woodhead gave a toast to his mother, Sister Woodhead, and a vote of thanks was given by President Dale seconded by Elder McKeon. Those in attendance concluded the evening with a chorus of "Auld Lang Syne." Brother Frank Kelsh was master of ceremonies for the evening.

★

Newcastle

An evening of games and dancing was sponsored by Middlesbrough M.I.A. on Wednesday, July 26th. Musical items were furnished by Mr. Douglas Cupphy, Mr. Bruce Geory and Miss Joan Thompson. Refreshments were served.

With 72 members and friends in attendance, South Shields Branch opened their new hall at 36 Fowler Street, on Sunday, July 30th. The following programme was given: Opening remarks by Branch President Charles Elwood; second speaker, Supervising Elder Walter T. Stewart, who spoke on the last mission-wide conference theme, "Peace, Purpose and Power through applied Christianity;" vocal solo by Elder Myron R. Brown; remarks by Brother Stanley Short; and a vocal duet by the Foster Sisters.

★

DEATH

MAYNARD — Brother Frederick Richard Maynard, 19, of South London Branch, died on Saturday, August 5th, in Saint Mary Abbotts Hospital. Funeral services were held in the branch chapel on Thursday, August 10th, conducted

by Supervising Elder David S. King. President Hugh B. Brown and Elder King delivered addresses. Burial took place at Streatham Cemetery at which time Elder King gave a scripture reading and Elder Thornton Y. Booth dedicated the grave.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

All meetings begin at 6.30 Sunday evenings unless otherwise indicated.



- Aberdeen:**
West Front Room.
Music Hall,
Union Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8 Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsbey:**
Thriff Hall,
Pasture Street.
- Guisborough:**
L. D. S. Hall,
Back of 13 Church St.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd. Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
114, Tavistock Road,
Park Street.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs.:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- South Shields:**
L. D. S. Hall,
36, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

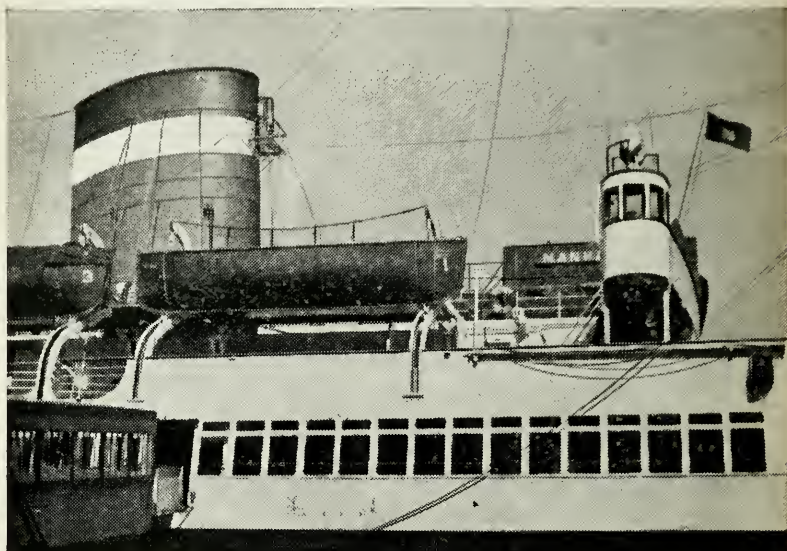
§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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